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the Alliance Weekly

APRIL 4, 1956

MBER OF COMMERCE

LEGISLATIVE BUILDINGS, REGINA, SASK., CANADA (page 11)

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The Doctrine of the Holy Spirit in These Times

By Dr. Chester E. Tulga

The Editorial Voice

NOT TOO MANY BUT THE WRONG KIND

"The happiest man in the world," said a well-known preacher some time ago, "is the new convert before he has met too many Bible teachers and seen too many church members."

Even after we have made what allowance we must for the obvious irony in these words, there still remains in them sufficient truth to perturb the honest Christian soul more than a little.

Surely one of the happiest persons in the world should be the new convert. Has he not found Him of whom Moses and all the prophets did write? The spontaneous song that bursts from his lips is likely to be:

"Hallelujah! I have found Him
Whom my soul so long has craved!
Jesus satisfies my longings;
Through His blood I now am saved."

Old things pass away and all things become new. So brilliant is the contrast between the dark despair of but a few short hours ago and the new bright world into which he has been thrust by the miracle of faith that every nerve and cell in his complex personality vibrates joyously. The testimony of many persons known for their poise and self-restraint has been that at the time of their first satisfying encounter with Christ the whole world took on a new luster. It is not unusual to hear people say that the night of their conversion the air smelled sweeter, the stars shone more brightly and all the common familiar objects of nature appeared to glow with a subdued light. And that these men and women were not the victims of a hallucination is proved triumphantly by the stability of their subsequent lives and the salty good sense manifest in all their religious attitudes.

The first half of our opening quotation, then, is so true as to need no verification, "The happiest man in the world is a new convert." But it is the last half that disturbs me. Why should a Bible teacher or a church member tend to destroy the joy of the new convert? Well, to be just to everyone I must assert positively that not all Bible teachers and church members would have such an adverse effect. I know Bible teachers who would delight in piling more fuel on the blazing altar of the young Christian's heart, and I know church members whose influence and example would be a source of great strength to his whole life. But I also know many of the other kind, the kind the young convert must actu climb over in his struggle to advance in the Christian

The way some Bible teachers injure the new con is to take away his simplicity; and the way some ch members do it is by disillusioning him—before he is re for it.

The newborn Christian finds himself alive wit sweet, enjoyable kind of life that he accepts naïv almost unconsciously. To him everything is simple immediate. He knows no intermediary. Christ i him on an infinitely higher level what its mother a baby—warmth, nourishment, protection, rest and object of satisfying affection.

Right here is where the wrong kind of Bible tea can do his damage. The first thing he does is to des the new Christian's simplicity. He introduces somet between the Christian and Christ. He makes him B centric instead of Christo-centric. (And there difference, let no one deceive you.) The Spirit-anoi Bible teacher will so teach the Word as to kee transparent, so as to allow it to be what it always sh be, a kind of burning bush which God indwells and of which He shines in awesome splendor. The behe sees the bush, it is true, but the object of his inter the Presence, not the bush. The wrong kind of tea gets so technical about the bush that the fire dims o and the light ceases to fall on the Christian's face

That is what the gentle cynic meant when he "before he has met too many Bible teachers."

As for "too many church members" spoiling the Christian's happiness, it is the result of disillusion pure and simple.

When we are first converted, especially if we from a non-Christian background, we are likely almost too naïve for our own good. The wondro perience through which we have just passed, or pe I should say into which we have entered, has p posed us to believe in everybody. Our trust in Christians is likely to be boundless. That there be hypocrites, double-minded professors, religious tenders, carnal camp followers, never once enter minds. The result is that our first encounter with a w ly church member comes as a frightful shock t sensitive minds. Some never recover from this shatt of their confidence. They become religious cri Their growth is stunted and their usefulness dest or at the least greatly hindered from that moment

That I speak truly here may be proved by eve experience; but there is a more sure word of Scri "But whoso shall offend one of these little ones believe in me, it were better for him that a mil were hanged about his neck, and that he were dro in the depth of the sea" (Matt. 18:6).

When we learn that the word *offend* actually *cause to stumble* we know how serious the whole is. Better die than to imperil the faith of a weak di Christ's words may mean more than that, but the hardly mean less.

The Doctrine of the Holy Spirit in These Times

—I—

By CHESTER E. TULGA, D.D.

THE churches of our day, of every persuasion, are suffering chiefly from the lack of the presence and power of the Holy Spirit.

In Roman and Eastern Catholicism the presence of the Holy Spirit is noticeably absent because He is smothered in form and ceremony, grieved by a worldly priesthood, hindered by ecclesiastical intrigue, affronted by unscriptural dogmas, lost in sacramentarianism and resisted by worldly priests and people. The Holy Spirit in both Roman and Eastern Catholicism is a *doctrine* of a Presence without the *real* Presence.

In modern Protestantism, the presence and power of the Holy Spirit is also noticeably absent, as evidenced by worldly churches, skeptical and sometimes apostate ministers, the dependence upon ecclesiastical machinery, the assumption that denominational programs are always the will of God, the search for new truths which will attract by their novelty rather than their worth, the growing tendency toward evangelism by "gadget" instead of the methods taught by the Word of God, the tendency to coöperate with apostates and unbelievers in the vain belief that the Holy Spirit will bless such unholy combinations and the endless compromises with the spirit of the age so characteristic of our day. All of these things and more indicate the absence of the presence and power of the Holy Spirit.

In Protestant orthodoxy the doctrine of the personality and power of the Holy Spirit is professed and often defended. The orthodox defend the doctrine of the personality of the Spirit, while at the same time their emphases and practices indicate that they, like the liberals, consider Him only a manifestation of God instead of a sovereign, free-acting person. The liberals deny that He is a sovereign person, while many of the orthodox affirm His sovereignty but do not want Him to act sovereignly.

The orthodox affirm His freedom but they are firmly convinced that He manifests Himself under their wise control, in their formal worship programs and in the programs of their boards and societies which, by human wisdom and many compromises, devise a program which He is expected to bless. They affirm His freedom but they are sure that the Holy Spirit will not violate their conventional ideas or overstep the bounds of religious respectability. The average orthodox church accepts the Holy Spirit—if and when He manifests Himself according to certain rules of behavior which they have accepted. All religious groups accept the Holy Spirit as long as He is loyal to their denominational program. They believe in the Holy Spirit if He works peacefully within the framework they have provided for Him, obeys the rules they lay down, has proper respect for their leaders and does not produce characters who act irregularly or contrary to the patterns of the day.

Men are said to be "born of the Spirit," but often the change is so slight as to cast doubt upon whether the Holy Spirit has entered the personality at all. Men are said to be "born again" even when they continue their worldly connections, and so we have "Christian" prizefighters, "Christian" movie stars, and all sorts of "trophies of grace" who have not manifested that radical change that characterized the New Testament converts.

Men are expected to be "filled with the Spirit" (Eph. 5:18), as the New Testament teaches, but failure to be filled with the Holy Spirit is not considered a bar to the ministry or high offices of religious leadership. The fact that men who are not filled with the Spirit are dominated by self does not seem to disturb their Christian followers. The average religionist thinks it is all right to "be filled with the Spirit" provided it does not make you different from the common run of religious mediocrity. Ministers believe it is good to be filled with the Spirit if it produces more "accessions," larger crowds, larger salaries and more prestige. There is among us a utilitarian idea of the Spirit-filled life closely allied to the success motive of the human heart. However, men who are not filled with the Spirit, who do not profess to be filled with the Spirit, still speak with tones of omniscience from high places of leadership. Because they

Dr. Chester E. Tulga is associated with the Conservative Baptist Fellowship. He has written a number of books, many of which have had a world-wide circulation. His analysis of the doctrine of the Holy Spirit and its effect upon the evangelical church in our times is of critical importance to every one of us. He looks quite past the exterior of things and penetrates to the heart of them. We are happy to make this series of five articles available to our readers.

speak in "holy tones" people often fail to sense the hollowness of the words.

With this failure to be filled with the Spirit there is a growing number of dedication services, dedicating everything from persons to all sorts of gadgets. There are many "rededication" services for those who must be warmed up periodically to be recognizable as Christians. Many look down upon the old-fashioned Methodist idea of backsliding and getting saved all over again as often as you need it, but they have substituted a viewpoint spiritually inferior: that you do not have to be radically saved in the first place, that you do not really backslide unless you are guilty of violating one of the prominent religious taboos, that a rededication (generally with little or no repentance) is sufficient to warm you up again. The rededications of today are a poor substitute for the tears of the backsliders of days gone by. The modern religionist, liberal or fundamental, has brought the art of dodging repentance to a high degree of development.

Paul reminded the Corinthians (1 Cor. 2:4) that his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. The current preaching of our day is the very kind of preaching which Paul disclaimed and refused to practice. Men spend much time on finding enticing words, then garnish their sermons with man's wisdom, believing that novelty wins more listeners than the Word of God. Their appeal to the unsaved is psychological. Many pressure devices are being used to wring the last "decision" from the audience. Men who preach in the power and unction of the Holy Spirit are all too rare in the ministry of our day, and men who depend upon the power of the Spirit of God are considered dreadfully old-fashioned by the gadget conscious and promotion conscious ministers of our day who fittingly operate from an "office" instead of a study.

The average minister or choir director or soloist of our day would do well to use a good concordance and find out what the Word of God has to say about singing and singers. They would discover that singing is to the praise of God and not for the entertainment of people. They would discover that the singing and making melody is to be a heart experience before it finds expression through the lips. They would discover that unsaved people or backslidden people have no ability to sing with grace in their hearts unto the Lord. They would discover that men and women are to sing in the Spirit unto the Lord and not sing with beautiful voices unto the congregation. They would discover that scriptural singing is to express a message and not simply to inspire emotions by the music. Singing the Spirit unto the Lord has b replaced in our day by that sing which calls attention to the bea ful voice instead of our glori Lord. Gospel music and choru used as devices to stir enthusi or entertain people, border more more on the jazzy type, while m gospel songs are bogged down sentimentalism about Jesus whic far below the majestic tributes our Lord in the older hymns. Go music shows the shoddiness of m not inspired by the Spirit of C

The fear of emotionalism is s today that it is considered a pro thing to "quench the Spirit" Thess. 5:10), while many religi leaders are so professional that t have no problem, since they ign the Spirit. Men and women with disapproval on any relig experience that causes men to irregularly or preachers to aban that safe triteness that character much of the preaching, that ca men with prophetic insight to v convictions that antagonize the s of the age or the cultural patt of the times. Quenching the S makes the ministry much safer those who find it a refuge f reality.

The religionist believes in Holy Spirit, provided that He haves properly and blesses the a ities which they have arranged w out His help. We need to s again the doctrine of the Holy S in the light of our times.

VOLUME 91 NUMBER 14

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

The Ransomed of the Lord

Thy lovely saints do bring Thee love,
Incense and joy and gold;
Fair star with star, fair dove with dove,
Beloved by Thee of old.
I, Master, neither star nor dove,
Have brought Thee sins and tears;
Yet I too bring a little love
Amid my flaws and fears.
A trembling love that faints and fails
Yet still is love of Thee,
A wondering love that hopes and hails
Thy boundless love of me;
Love kindling faith and pure desire,
Love following on to bliss,
A spark, O Jesu, from Thy fire,
A drop from Thine abyss.

—CHRISTINA ROSSETTI.

Our Task Completed . . . Christ Will Return

Our responsibility in preparation for the Lord's coming again is to preach the gospel to all peoples

By REV. J. W. SPENCER

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—MATTHEW 24:14.

SINCE the beginning of the Christian era many devout saints have searched diligently "what manner of time" such Scriptures indicate, and in this present day we should be even more vitally interested since we are obviously nearer to the fulfillment of this passage.

The words of our text were spoken by Jesus, who had perfect knowledge and made no mistakes. There are two questions of supreme importance suggested by this Scripture: the first, Of what is it the end? and the second, When will it occur? The context (Matt. 24:3) reveals that Jesus was answering a two-part question of His disciples, namely: "What shall be the sign of thy coming, and of the end of the world?" It is clearly evident that the questions and answer did not refer to the time described by Peter: "The earth also and the works that are therein shall be burned up" (2nd Ep. 3:10). The word "world" is translated from the word *aion*, and is defined as an age or dispensation. It is not used at all in the parallel passages of Mark 13:4 and Luke 21:7.

Obviously the end of the age or dispensation will be the climax of all the hopes and aspirations of the overcomers from the very beginning. When Christ returns at the end of the age multitudes of victorious saints who have been sorely tried and who have suffered for His sake will receive rewards and commendation.

This message of Christ's return and of the end of the age has been proclaimed in practically every nation; therefore the question is, How soon will this occur? Of one thing we are certain: "Of that day and hour knoweth no man." But Jesus did give some signs that would indicate the approximate time.

We are told not to be alarmed by wars, famines, pestilences or earthquakes, and also that there would be persecution and betrayals, the rising of false prophets, apostasy and an increase of iniquity; but all this was preliminary and He concluded with this prediction, "This gospel of the kingdom shall be preached in all the world for a *witness* unto all nations; and *then* shall the end come." What is the "gospel of the kingdom"? Mark (13:10) omits the word "kingdom" but says, "The gospel must first be published among all nations."

The pertinent question now is, How nearly has this objective been accomplished? Some Bible teachers have made much of the distinction between the gospel of grace and the gospel of the kingdom; and while we freely admit the difference, we believe that they are so related that the hopes and aspirations of grace finds its fruitage in the kingdom age.

Most orthodox Christians believe that this kingdom which we are discussing is the millennial reign of Christ on the earth when He returns at the end of this age of grace. Surely it is good news of the kingdom that the martyrs and all they who have suffered for Christ's sake shall also reign with Him. The gospel of the kingdom has been and is being preached in all the world, intermingled with the gospel of grace. In the uttermost parts of the earth where the message has been proclaimed, men have been taught to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The incentive for faithful service and suffering will be to reign with Christ "a thousand years." The command, "Go ye into all the world, and preach the gospel to every creature," has been the marching order for an army of consecrated missionaries, many of them fired by a burning desire to win that last member of the Body of Christ.

Another important phase of the subject under discussion but which cannot be definitely answered is, What are the exact requirements of this evangelization and how nearly has the task been accomplished? The preaching of the gospel as commanded does not imply that all its hearers will accept it and be converted. "He that believeth and is baptized shall be saved." Also the preaching is to be "for a witness" to all nations. On some mission fields the missionaries have been received joyfully as the bringers of glad tidings, and thousands of people who sat in darkness have seen the light; but in other fields missionaries have been barely tolerated, and although they have spent themselves in sacrificial service comparatively few have responded. We

Mr. Spencer is retired and living in Tujunga, Calif. He writes again on the subject of the Lord's return. In a previous article he stressed the preparation in heart this hope inspires. In this article he deals with the work to which Christians give themselves in anticipation of the fulfillment of their heart's desire.

may gain some idea of the completeness of evangelization required from Revelation 5:9, wherein the song of the redeemed is, "Thou . . . hast redeemed us . . . out of every kindred, and tongue, and people, and nation."

With the gospel being printed in so many tongues today and the translation and printing of the Word into new languages continuing, it is logical to ask, How many nations and tongues are yet to be reached?

The missionaries tell us that there are still many tribes that have not properly heard the gospel, and it is well known that in some fields they have heard and all but a few have rejected. The great field of China is practically closed to all missionary work, and other fields are becoming more and more difficult to operate.

At the beginning of the century Christ's ambassadors had little difficulty in going to any part of the world with the message, and a consecrated missionary with satisfactory preparation could count on devoting the rest of his life to his chosen field. Since the last great war, however, missionaries who leave their fields sometimes have great difficulty obtaining visas to return. Some governments have clearly stated that teachers, nurses, medics and such would be welcome, but the Westerner's religion is not wanted.

There can be no question but that the Western civilization has had a full gospel witness. Beginning with the era of Martin Luther and the printing and distribution of the Bible, there were revivals under such men as the Wesleys, Whitefield, Finney, Moody and others, and a great harvest of souls has been reaped. Now it appears that we have reached the time of the gleaning, with only one here and there snatched as a brand from the burning. Apparently "the fulness of the Gentiles" is almost completed.

With the whole world in such uneasy tension and with increasing opposition to the messengers of the cross, there is no time for complacent relaxation. Some missionary executives feel that in a few more years other fields will be barred to the missionary. We may say with King David, "The king's business require(s) haste."

A Nobleman has gone to a far country to receive a kingdom and the time of His return is at hand. Some faithful servants will be made rulers over ten cities, others over five cities; but those who did nothing with the means given them to do the task assigned will be publicly rebuked, and the citizens who refused to have this Nobleman rule over them will be slain (Luke 19: 12-26).

In the light of these facts, "What manner of persons ought (we) to be in all holy conversation and godliness?"

Special Council Notices

Singing Preachers

The Preachers Chorus will be one of the inspirational features at the 59th General Council to be held in Omaha, Nebraska, May 16 to 21. The director, Dr. R. R. Brown, is inviting the members of the chorus and all others who would like to participate to come to Omaha by Tuesday noon, the 15th, for rehearsals in the afternoon and a public service in Lincoln, Nebraska, in the evening.

A number have responded but in order to complete plans others who will participate are urged to notify Dr. R. R. Brown, 2006 Douglas Street, Omaha 2, Nebraska. Those who cannot arrive by Tuesday will be welcomed at the rehearsal Wednesday morning, May 16.

Missionary Display

Among the special features will be a missionary exposition in the Assembly Hall of the Auditorium, with nightly illustrated talks for the public. All missionaries are urged to bring costumes, native musical instruments and curios to Council.

Clergy Travel

Through the courtesy of the various railroad passenger associations in the United States and Canada arrangements have been made which will permit delegates holding clergy certificates to purchase round-trip railroad tickets for the General Council upon the presentation of the certificate of origin territory only. Tickets may be purchased May 1 to 20 inclusive.

Tape Recorders

Special arrangements are being made for the location and operation of recorders at the Council. All who desire to make recordings are requested to communicate with Rev. Cecil R. Thomas, 6910 South Lowe Ave., Chicago 21, Illinois, for information and instruction.

Utterly Devoted to God

We are obliged as Christians to w in the steps of our Lord Jesus Chr The gospel distinctly states this a St. Paul assures all the elect t they are foreordained to be c formed to the likeness of the S of God. In truth, the Word w made flesh and dwelt among us become our model.

In what particular is He especia our model? In His devotion to G His Father. There must be the ch point of our likeness to Him; t is the first and greatest feature which all others are but relati The devotion of Jesus Christ w perfect; it was so the first mom of His life; it was never retrac or diminished by the least reluctan and it was consummated in His l breath on the cross. Everything t the will of His Father proposed Him He accepted, submitting H self to all without exception, h ever severe it might be, and He complished all without omitting least circumstance.

What was the life of Jesus Ch but a continual and uninterrup execution of the oblation He ma of Himself when He came into world?

And so, in proportion, ought life of the Christian to be. As s as he knows himself and has learn that a Christian is simply a follow of Jesus Christ, like his Master must offer himself to do the w of God, must make it his purpose accomplish it and never to wan from it, and he must be faithful this purpose unto death.

He should be persuaded in inmost heart that all his steps numbered, that all his way is mar out for him, that everything he to do or suffer during the course his life is arranged by Provide and that he has nothing more to than to walk exactly in this p under God's guidance. A Christ who is not devoted to God is Christian at heart, whatever he m appear outwardly. A Christian w has placed some restriction on devotion to God, as is so often case, is an imperfect Christian.—J Nicolas Grou.

Look well to the inward man, for this depends thy exterior and inte life.—Suso.

The Religious Caravan

DAVID R. ENLOW, News Editor

AT HOME

World's Jewish population 11,908,443: The world Jewish population increased 58,557 in 1955 to a total of 11,908,443, or 0.4 per cent of the world population of 2,500,000,000, according to the fifty-seventh annual American Jewish Year Book published in New York by the American Jewish Committee. The United States continues to have the largest Jewish population of any nation, with 5,200,000, or 3.1 per cent of its 165,248,000 total, it stated.

●

Chicago gives plane for Ecuador work: Cameron Townsend, general director of the Wycliffe Bible Translators, reports that a goodwill Helio Courier called the "City of Chicago" was recently presented to Ecuador's Ambassador to the U. S., the Hon. José R. Chiriboga, by the Hon. Richard J. Daley, Mayor of Chicago, for use in Wycliffe's work among the Indian tribes of the Ecuadorian jungles. This plane will help to replace the one destroyed by Auca savages last January 8. The Helio Courier was the gift of the Pan-American Council of Chicago.

ABROAD

Opens sessions with prayer: In Geneva a meeting of the Intergovernmental Committee for European Migration was opened with prayer for the first time. Scott McLeod, chief U. S. delegate, called for "one minute of silent prayer" after he was elected chairman of the committee's fourth session. He urged delegates to "ask God for guidance during these discussions" because the committee was at the "crossroads of its existence." He pointed out that the committee faced a 1956 deficit of some $3,000,000 in its plans to settle 126,000 European migrants in new homes.

●

Says Soviet pastors fight atheism in sermons: Metropolitan Nikolai, of Krutitsky and Kolomna, second-ranking official of the Moscow Patriarchate, said in Oslo that Soviet pastors fight atheism and materialism in their sermons. The Russian prelate made this statement during a news conference at which he maintained that the Soviet Church was free and independent. He admitted that Russian clergymen had been interned, but he said they were deprived of their liberty not because of their faith but because they "rose against the State" and mingled in politics.

England, Wales teen-age drunkenness rises: In England and Wales the actual convictions for drunkenness of young people between seventeen and twenty-one rose from 2,995 in 1953 to 3,366 in 1954, and there was a similar rise for convictions of drunkenness under seventeen. The Home Secretary has said that he is "disturbed" by these figures. "There is little doubt," he said, "that we are seeing the results of the widespread advertising campaigns, suggesting the gaiety of wine and beer-drinking."

PEOPLE

Man has 44-year perfect attendance record: George W. McDaniel, Jr., of Dallas, Tex., has set some sort of record for Sunday school attendance. In the past 1,925 Sundays—thirty-seven years—he has not missed once. In the past forty-four years he missed only during Navy service in World War I and once when an aunt died just before Sunday school. In the Navy McDaniel attended a Sunday school in France "where I couldn't understand a word." A few years ago his entire class at Highland Park Presbyterian Church came to his bedside in a hospital so that his record would be intact.

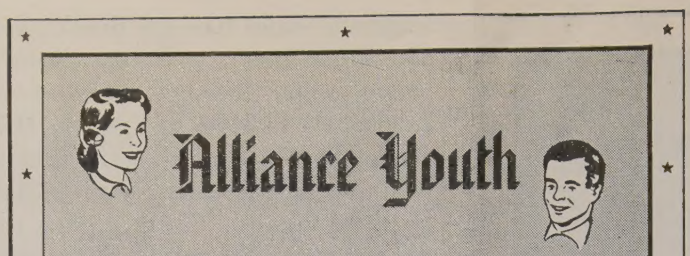
●

Kenneth W. Ritchel, member of First Methodist Church, Dallas, Tex., has taken upon himself the responsibility of filling the church's 2,000-seat auditorium at a Sunday night service. The challenge was undertaken on his confident belief that the reason more people do not go to church is "because no one invites them." Ritchel, a salesman, is inviting everyone he meets in his daily work. He also sent out more than 3,000 individual invitations, invited the Oak Cliff Lions Club—largest in North America—to attend in a body, and believes he will get 100 per cent attendance from the church's large choir, of which he is a member. Here's how Ritchel got himself involved in the challenge. When Dr. Robert E. Goodrich, Jr., pastor, asked each member of the board to undertake filling one six-seat pew on one Sunday evening during a campaign, Ritchel almost broke up the meeting with his assertion that getting six people was "too simple." He asked to be allowed to invite 100, then later came back with the statement that 100 was "nothing" and he could fill the church himself. "Lots of fellows say I've bit off too big a chunk," the salesman said, "but that doesn't shake me. If all the people come who think I can't do it, the church will be overflowing."

●

Moody Church pastor extended new call: Alan Redpath, pastor of Moody Memorial Church, Chicago, at the end of his first two and a half years in that pulpit has exchanged his three-year option for a call described as "for an indefinite period." It is reported that this call was extended by a unanimous recommendation of the church's board of elders and executive committee "in an atmosphere of praise and thanksgiving to God for sending to us this devoted servant of Christ."

Rev. R. E. Cutbirth
Editor



Mr. Hustad

The Outlaw

By REV. DAVID HUSTAD, *Robbinsdale, Minnesota*

"A wild man, if imprisoned in a cage," says D. M. Panton, "so long as he is alone is gentle, quiet and seemingly quite civilized and reasonable. He follows his own will and way, and is at peace. But thrust a civilized man into his cage and he leaps with fury upon the intruder and they are engaged in deadly conflict."

Such also has been the experience of many who found that when they became Christians their battles really began. The sin problem certainly is not ignored at conversion. The Bible declares that the wicked must forsake his ways. If a person continues to practice sin then his conversion was a sham. But I am thinking about the conflict between what Paul (Rom. 8:5-7) calls the carnal mind and the spiritual mind.

An Old Testament picture of this truth is found in the story of Ishmael and Isaac. Ishmael was of the flesh, a son born to Abraham in a time when the Father of the Faithful seemed to waver and resort to his own scheming. But God would not accept Ishmael as the heir. Abraham was again reminded of God's covenant and when Ishmael was fourteen years of age, Isaac, the son of promise, was born. Ishmael was not changed; Isaac was born.

With the introduction of this competitor, the conflict began. Before this, Ishmael had had the run of the house; he had all the toys he desired. He enjoyed the privileges of an only son. But now Isaac, who corresponds to the spiritual life, intrudes into his domain. Sarah complained to Abraham that Ishmael was mocking her son Isaac and that Ishmael would have to go. Abraham seemed reluctant to cast out this outlaw and no doubt tried to tame Ishmael and teach him to get along with Isaac. But God's method was to "cast him out."

Our carnal nature is that sinful nature within us with which we are born. As a sinner it has pretty much its own way and is uncontested. But when we decide for Christ He gives us a new life, the impartation of His divine, eternal life. Now the conflict really begins. The carnal nature remains unchanged. Furthermore it is now an outlaw. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." When this carnal nature is challenged by the life of the Spirit received in salvation, the strife between "Ishmael and Isaac" begins. This is the dilemma in which Paul found himself in Romans 7:14-24.

But must we always continue in such conflict and defeat? Thank God there is a solution! In Colossians 3:9 we are told to "put off the old man with his deeds." However, we can never improve or tame our old nature. It is an outlaw. It must be put to death and this is what Paul means. We must reckon ourselves dead indeed unto this mind of the flesh. But to count as dead the flesh is something that we cannot do in our own strength. We must recognize that Christ dealt a deathblow to our self-life on the cross, and as we identify ourselves with Him and count on what He has done, we will have victory.

I must be willing to die to pride, self-will, selfishness, self-ambitions, resentment, anger and all the other deeds of the flesh. The flesh is an "I" specialist. When the ca nature would assert itself, we point to the cross where self crucified and count it as dead.

This victory over the carnal, ful nature is not automatic. " law of the Spirit of life in C Jesus hath made me free from law of sin and death" (Rom. 8 As I am willing to die to the and to yield myself to the H Spirit, He makes me free to cho If I release an object from my g the law of gravitation makes it to the floor. But by the higher of power of life, that same arm lift that object in spite of the of gravity. Thus this new law life and power lifts me above sets me free from the old law o and death. Romans 7 is a cha of conflict and defeat. Roman also has its conflicts, but now is on the winning side.

This victory can be perman When Israel encompassed Jer and on the seventh day conqu it, the Israelites did not start a the next week to march around city, but they were to stand and a in the victory already won.

God called upon Abraham to render his dearest possession, Is as a living sacrifice. So often y people are called upon to surre their "Isaacs." But God's orde victory is first of all to deal "Ishmael," and then God will ac your living sacrifice.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

THE GREAT SOUTHWEST

There's a section of our country is really the wide-open spaces, and were in it. In fact, we spent thirt days traveling through the wond Southwest. We visited eighteen of Alliance churches in the area w includes Arkansas, TEXAS, Louis and Oklahoma. All but one of t churches had youth fellowships, that was a new church. There wa enthusiastic response to the Co in every place. Both Junior and Se AYF's promised to send in progr

When it comes to doing your bes
Look out for the Great Southwes

Our goal: 500 AYF programs

The Foreign Fields

Newspapers Feature Gospel Message

The effect of an evangelistic rally such as the one arranged in the city of Hong Kong during Dr. Billy Graham's visit is hard to measure. Some indication of public reaction is found in the daily newspapers. The *Hong Kong Standard's* front page headline read, "Billy Graham Captures Hong Kong in Sermon." A picture six columns wide, showing a part of the crowd at a meeting for clergymen and Christian workers the morning of February 15 was spread across the page just beneath the headline. Other pictures also appeared.

A special writer prepared an article giving his personal feelings about Dr. Graham's ministry. This was also given space on the front page under the heading, "Billy Graham tells world's oldest tale with new vitality."

The *South China Morning Post* devoted considerable space to quoting excerpts from the sermon preached at the rally and also from the message delivered at the morning meeting. The first quotes were accompanied with an account of the gathering of more than thirty thousand people in two football stadiums, and was headed, "Four Thousand People Answer Call." A subheading read, "Acceptance of Christ follows Billy Graham's message." The second group of quotations and the story of the morning meeting in the Pui Ching Middle School auditorium appeared under the headline "The greatest need is love."

Representatives of the churches in Hong Kong worked as a committee to prepare for the rally. Rev. Daniel Chang was chairman of the committee and Rev. William Newbern, vice-chairman. The latter spoke for the committee in welcoming Billy Graham at the reception held for him soon after his arrival. Also Mr. Newbern trained the interchurch choir of two thousand voices which Cliff Barrows led in singing at the rally. Rev. John Bechtel was English-language secretary for the committee and worked with the others in planning and executing the tremendous mass of details which contributed to an effective organization.

The greatness of the meeting and the personal popularity of the speaker did not detract from the spiritual emphasis. Hong Kong's governor, Sir Alexander Grantham, recognized this when introducing the evangelist. He said Dr. Graham "has taken a spiritual message to people of many lands, and tonight he is delivering to us such a message. Let us listen to him." Describing the response to the

It may be too late for this aged tribeswoman to believe the gospel

invitation the *Post* reported, "They came out in ones and twos, walking and then trotting, finally running, holding hands, until about four thousand people had gathered around his rostrum to accept Christ."

In his message to the Christian workers, missionaries and clergymen, Dr. Graham had dwelt upon the indispensability of thorough follow-up work. Those who have followed in prayer the schedule of meetings being conducted in the Far East by Dr. Graham and his associates will rejoice in these reports and will continue to pray that what has been done in the cities of India, in Manila, in Hong Kong and in Formosa will continue to bear fruit in lives completely surrendered to Christ.

News of this sort cannot be totally prevented from reaching behind the bamboo curtain and bringing encouragement and hope to Christians facing adverse circumstances there. The *Standard* commented, "In a city which is within echoing distance of Communism's materialistic atheism, Dr. Graham's call to Christ and the mass response to His service was considered as phenomenal."

An Aged Tribeswoman Born Again

By MRS. G. E. IRWIN, *Tribes of Viet Nam*

In her youth K'Lai had been an extremely attractive woman, and the chief of a huge district near Djiring took her to be his fourth wife. She lived in a big longhouse with the other wives, enjoying the comparative riches of a big chief. However, because of constant quarreling among them, her life was very unhappy. She left her chief-husband and returned to the country of her grandparents, to the village of Sre Dang.

Here she remarried and in her lifetime bore eleven children. In spite of sickness, poverty and evil customs, she outlived all but three of them. We were told when we met her that she was ninety-seven years old. Tribespeople are not exact in reckoning their ages, but the fact that K'Lai recalled that she had already been married and had a child when the French first arrived about eighty years ago supports the opinion that she had lived almost a full century.

Her son K'Sol became a Christian long ago and is a gifted leader in the church. For twenty years he exhorted his mother to believe on the Lord and talked to her of the gospel. But she stubbornly resisted and would always retort that she could not forsake the customs of her grandfather. Then the gospel message came once again with fresh life to the village. A grandson, K'Sac, had been born again while teaching his language to newly arrived missionaries. He hastened back to his village and convinced them all of the truth.

However, K'Lai did not completely break with the old ways. One day K'Sol received word that his mother was sick and dying. When he arrived at the village he was told that she was already dead. The children had started wrapping her body, but when they reached her head, she suddenly

The Congo Mission

First row, l. to r.: *Miss M. L. Fult Rev. and Mrs. J. E. Nicholson, Rev. a Mrs. W. C. Boyer, Rev. and Mrs. E. Hess, Miss F. Schindler.*

Second row: *Rev. and Mrs. N. Larsen, Rev. and Mrs. J. A. Macaw, Mis Beth Severn, Ruth Kroon, Jean Robs E. M. Mason, Mrs. H. E. McFarland, R and Mrs. J. A. Nicholson.*

Third row: *Miss F. E. Eisensmi Rev. and Mrs. M. Knudson, Rev. and M A. Rees, Miss Ruth Hess. Mr. McFarla is not pictured.*

sneezed! Shaking with astonishment, they unwound her. She opened her eyes and told them this story:

Her spirit had started on a trail where she saw her son K'Sol standing by a large fire. He was preaching about the Lord Jesus Christ. Then a man all in white blocked her way and told her to go back. He said she was not ready to come because her house was still dirty. Then she regained consciousness. She declared to them that the way of Jesus Christ was the true way and that they must all "clean house" and completely surrender to the Lord.

The people in that village built a chapel and celebrated Christmas that year for the first time. What rejoicing there was as they testified to the invited neighboring villagers! Then the ninety-seven-year-old lady asked to be baptized with the other members in the cold stream nearby.

Now, three years later, word came to us of her death. The family requested that we go in to hold the funeral since she is the first believer to die after the village turned Christian. The people wished the ceremony to be a witness to the neighboring heathen.

Death among the heathen tribespeople is a time of much grief, drinking of rice alcohol, weeping, and destruction of property. Here, instead, was real peace and singing as they met in the bamboo chapel on the hill. Three days before K'Lai had said, "I want to go home." When asked where, she replied, "I want to go home to heaven." Now she is home at last.

Behind Civilization's Veneer

By REV. ALWYN REES, *Angola*

Material progress in Africa has been so great in recent years that even those of us who are in close touch with the people are apt to be deceived by it. Underneath the seeming advance in civilization there remain hidden things which require only a particular situation to be exposed. Their surprise appearance shocks us into realizing anew that there is no real progress where hearts have not been cleansed by the blood of the Lord Jesus Christ. Regardless of outward appearances the powers of darkness still hold sway in Africa.

Gone are the idols and the old fetishes, the open witchcraft, the wild-dancing witch doctor. Today the witch doctor is well dressed in European style but he still holds a grip upon the people. Recently a relative of a deacon in the local church died. The family live in a nearby village. Since most of them are pagan they called the witch doctor to divine how and why their relative had died. In African terminology, they wanted to know "who had eaten his soul." When the deacon returned from visiting the bereaved family he reported that the atmosphere of the whole village was so filled with satanic power that it could be felt.

Upon the table in front of me as I write there is a charm, or fetish, that was handed in recently by a church member who had paid good money for it. It was to be used for gaining favor with his boss and w supposed to secure for the p chaser such things as a raise in p holidays with pay or an advance his wages. (The Africans exp fetishes to do for them what tra unions do in other places.) T particular fetish consists of a han kerchief, to the corners of whi are tied two small dark blue ba When a person makes a request the boss, all he has to do is to wi his face with the handkerchief wh keeping the bags concealed in hand. The boss will then grant a favor desired.

Ceaseless pressure from dee entrenched heathenism slows advance of the gospel. This is s a dark land. In great areas town af town has no gospel witness. T people may have heard the messa at some time but there is need teachers who are called of God continue the work begun by ev gelists. It is not easy to spend d and nights in those inhospita places where the people are of unkind to the preacher. Only visitation of the Holy Spirit u the Cabinda church in Portugu Congo will stir the workers fr their aversion to pressing beyond congenial circles of Christian fell ship to carry the light and set f those who are bound by sin.

Quotes from Our Contempora

Says M. L. Peterson in the *Pilg Holiness Advocate:*

"People have perished in the and in the sea. Others have perish in the fire, in tragic accidents, a in storms. But these tragedies nothing compared with perishing hell's dark night, a place where th is no God, no holy influence, wh no church bells ring, no altar c are given, and where there are answers to prayer; a place wh only hate prevails forever!"

Regina Alliance Tabernacle

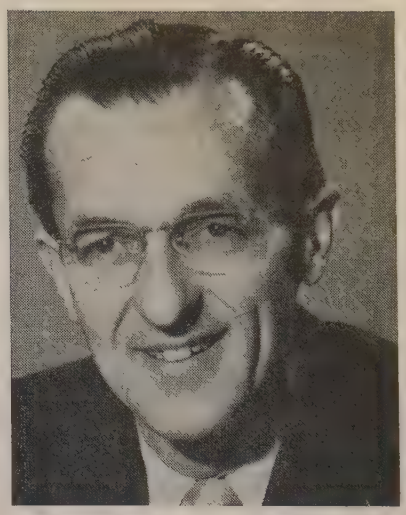
The "tent settlement" of 1882, which became a city in 1903, is now a center of culture, commerce and industry in Western Canada and the location of a thriving Alliance church and Bible school

HE Alliance Tabernacle of Regi-, Saskatchewan, fourth oldest Al-nce church of the Western Ca-dian District, had its inception 1927 in a series of revival meet-gs held by Evangelist Myrtle adley, with Rev. Gordon Wishart the campaign manager. In 1928 r. Wishart and Miss Bradley were arried and became the foundation stors of the new work. Since this ginning the church has been rved by eight other pastors, in-uding Rev. Richard F. Merrill, the esent pastor.

The congregation met in various lls and buildings until in 1939, der the ministry of Rev. W. H. ooks, it became necessary to secure rger facilities. A valuable corner t, six blocks from the heart of the y, was purchased and the present ilding was erected. Since then the ilding has been enlarged twice, e last time being in 1954 when, der the leadership of Mr. Merrill, largement of both floors and ex-nsive alterations were made and e exterior stuccoed.

For many years the Tabernacle was the home of the *Haven of Hope* radio broadcast under the direction of Mr. Brooks. This broadcast had a very wide ministry throughout the western prairies. The Tabernacle was also the original home of the Western Canadian Bible Institute, the Alliance Bible school of Canada. The school was housed here for its first five years of operation, and its present location is but ten minutes' walk from the church.

God has graciously blessed the Tabernacle throughout the years with an unusual ministry in soulwinning and lasting conversions. One of the most popular phases of the church life is the midweek prayer meeting. As many as a hundred people, usually half of whom are young people, gather each week to pray. The main auditorium has a seating capacity of 450 and is usually well filled each Sunday morning and evening. A well-rounded pulpit ministry is maintained throughout the year with the pastoral ministry augmented by outstanding Bible teachers, evangelists and missionaries from the United States, the British Isles and Canada.



Rev. R. F. Merrill, pastor

With a strong year-round missionary emphasis, the church pledged over $9,000 to foreign missions this year. At present thirty-three members on the church roll are in full-time service, seventeen on the foreign field and sixteen in home field pastorates. Ten of the faculty and staff members of the Bible school and a number of the students have placed their membership with the Tabernacle.

The church has a fully departmentalized Sunday school, a senior AYF, teen-age clubs, a women's missionary prayer band and a men's prayer fellowship.

Regina, a young and energetic typical prairie city of 83,000 people and the capital of Saskatchewan, is the crossroads at the heart of the great Canadian plains. Surrounded by a million square miles of rich prairie lands, Regina is the wheat capital of the world. It is the prairie home of the Royal Canadian Mounted Police and is also famous for having the largest landscaped governmental grounds in the world. The city streets are lined with trees and there are many lovely parks.

With the advent of fabulous uranium finds and the development of rich oil deposits, a new surge of great industrial interests in Regina and the constant inflow of an enterprising class of people from all nations, there is unlimited opportunity for The Christian and Missionary Alliance on this Western Canadian frontier.

The Alliance Tabernacle of Regina, Canada

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

North Side Pittsburgh Dedicates Annex

The Christian and Missionary Alliance Church of North Side Pittsburgh, Pa., reached another milestone in its sixty-two year history on February 26, when a Sunday school and youth annex building was dedicated to the Lord in special services. Rev. David Kopp, District Superintendent, brought a stirring message. He also offered the dedicatory prayer as the executive committee of the church, Sunday school and AYF officers, along with the pastors, Dr. Kenneth Fraser and Rev. Gordon Cathey, dedicated themselves anew to the Lord's service. Dr. Fraser presided at the service and the Christian Couriers Male Quartet, of New Castle, Pa., offered special music.

The annex, formerly the People's Central Church, 712-718 Sandusky St., is located directly behind the original church and fellowship house, thus giving the North Side church three valuable buildings covering almost half a city block. An underground tunnel, 113 feet in length, connects the buildings.

The property, purchased at a cost of $40,000, has been completely remodeled and redecorated and gives excellent facilities for an additional three hundred persons in Sunday school. The sanctuary, which seats 350, provides an adequate meeting place for the AYF group, midweek prayer services and other activities. A beautiful baptistry has been installed in the new property.

North Side Church was founded by the late Rev. E. D. Whiteside, who ministered in the church for thirty-three years. It is one of the oldest Alliance churches and from its ranks have gone 103 men and women to serve Jesus Christ in the ministry, both at home and on the foreign field. The congregation gave over $50,000 to foreign missions last year. Writes the pastor, Dr. Fraser, "Mr. Whiteside schooled his people to pray and the secret of the great missionary vision and outreach of this church can be attributed to the power of prayer."

Crusade Emphasizes Youth

The emphasis was on youth during a Crusade for Christ held in the Gospel Tabernacle, High Point, N. C., from February 22 to March 4 by Rev. C. H. Drake, of Atlanta, Ga. Writes the pastor, Rev. Joseph E. Nelson, "Not only did a large number of young people accept Christ as Saviour, but the entire church was revived. There were several extended altar services with large crowds overflowing the altar space and filling the front pews of the church. It seemed that most everyone in the congregation met the Lord for some need." Many testified that it was one of the best meetings in years.

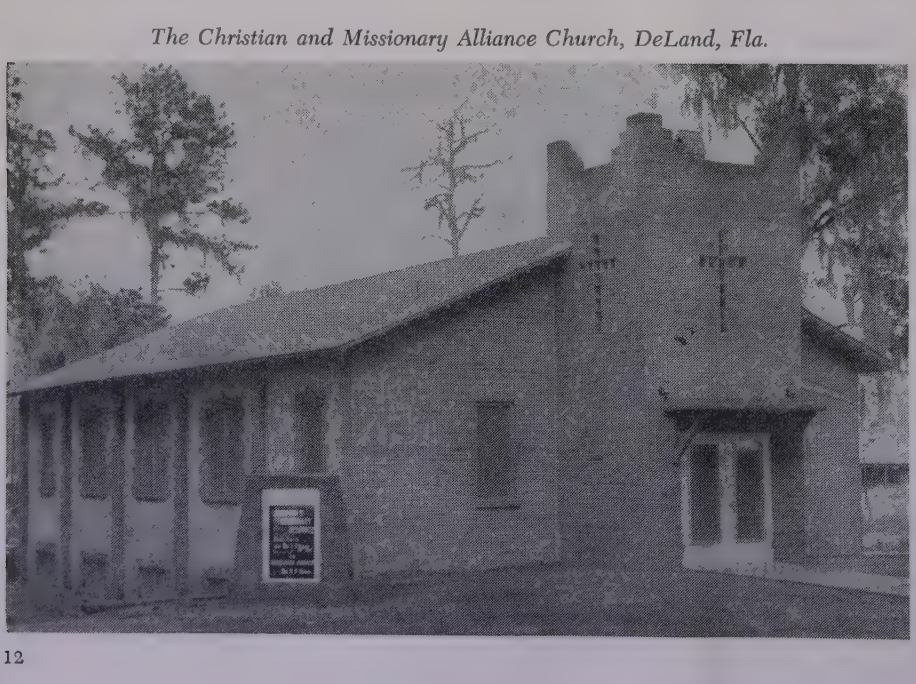
DeLand, Fla., Church Dedicated

February 12 was a day of great rejoicing for the people of the DeLand, Fla., Christian and Missionary Alliance Church, as the new church building was dedicated to the Lord, completed and with very little debt.

Rev. T. G. Mangham, District Superintendent, spoke at the morning w ship service and offered the pra of dedication at the close of the af noon service. The message of the af noon was brought by Rev. Robert Battles, of Orlando, Fla., and sple special music was provided by instrumental trio from the Orla church.

The week following the dedica was marked by the unusual prese of God during special meetings by Rev. Gordon H. Keeney, of Mia Fla. *(Continued on page*

The Christian and Missionary Alliance Church, DeLand, Fla.



Letters

Christ's Body—Material or Mystical?

I am writing you this letter in refer to an article in THE ALLIANCE WEE by Alex R. Hay (Feb. 29) entitled " cerning the Lord's Body." Mr. Hay qu First Corinthians 11:29, 30, and states: "The church is the Body of C and the Lord's Supper is the symbo His Body."

Now we all agree that in a very sense the Church is the great spir Body of Christ of which He is the h yet, is it not jeopardizing every ki principle of exegesis and is it not endan ing the very foundation of our faith Christ to confuse and confound the m phor with the real?

True it is that as we partake of C by faith (as we eat of Him, the one B of Life from heaven) we become takers of His divine nature and we members of His Church, become also Bread. However, it does seem very da ous to me to interpret the "Body of C as seen in the Holy Communion as r ring to the larger, mystical Body of C the Church.

In the Church, the Lord's Suppe places the old Jewish Passover. Chr our Passover. The Passover and the L Supper both speak of redemption vicarious suffering. Christ died fo for the Church. We did not die for selves. When He said, "This is my b which is broken for you" and "This is the New Testament in my blood, w is shed for you" He certainly meant own vicarious sacrifice, not the subseq sufferings of the Church for His na sake.—REV. W. A. PRUETT, *Oklahoma Okla.*

• Mr. Hay makes two statements, of which are correct. They merely a wrong impression when related to another. It is true that the Church i Body of Christ. It is also true that Lord's Supper (the bread and wine the symbol of Christ's body. How the word "body" means two diff things in the two statements. The Ch is Christ's spiritual Body being comp of these persons who have been indu into it by the Spirit's baptism (1 11:13). The Lord's Supper has to do our Lord's human body which was br for us on the cross.—EDITOR.

Sunday

AILY READING—Leviticus 20:1-10.
AILY TEXT—"*Be ye holy*" (verse 7).

In the city of Naples there stood for ıany months a splendid marble figure radually assuming fine proportions ıd more perfect finish as the sculptors ıiseled and polished from day to day. . . . At last, when all was done, six ttters were cut in the base in bold ıpitals, "CRISPI," and every Italian ıew that it was the monument of the reatest statesman of their country who ıd lately passed away. So we have een taught that character grows slow- through the years as education, as- ciation, example, patient effort, con- ant self-culture and all the ethical fluences which are supposed to make ıaracter are brought to bear upon a fe, until at last the ideal is complete ıd the man stands before an admiring ıiverse a finished character. This may e human ethics, but it is not divine oliness.—A. B. SIMPSON.

Monday

AILY READING—Galatians 2:15-21.
AILY TEXT—"*I am crucified with Christ: evertheless I live; yet not I, but Christ veth in me: and the life which I now ve in the flesh I live by the faith of ıe Son of God*" (verse 20).

There is a figure, perfect and com- lete, and over it you can read the ame, not "CRISPI" but "CHRIST." But is not cut in stone; it is not a lendid example for us to imitate. It a *living Presence.* It is a Man like irselves who has traversed every ıase of human experience and yet is glorified, so spiritualized and so vine that He can now come back and ıter into living union with us and live His life once more in every hrist-filled man. . . . Here (Gal. 20) the substitution is so complete ıat not only is the old "I" of the ıtural self left out and crucified with hrist, but even the new "I" that has ien with Him is suppressed and Christ, a personal Presence, takes its place. ven the very faith by which this life maintained in union with Jesus is not ır faith but the faith of the Son of od actively manifested in us by virtue that substitution through which He ve Himself to be instead of us.— B. SIMPSON.

Tuesday

ILY READING—Proverbs 14:25-35.
ILY TEXT—"*Sin is a reproach to any ople*" (verse 34).

Be not deceived with the false no- ns of faith. Where there is true th, no sin has dominion. Sin will ever stirring, often raging and some- nes prevailing, but never reigning ere true faith is. A believer through trong and sudden temptation may be ptivated by sin, but he is no willing ptive. He hates sin and prays and tches against it. And as faith in- eases, his power over sin increases too

Meditations in the Word

By EDITH M. BEYERLE

and the image of God waxes brighter in his heart. A man having no feeling of the desperate wickedness of his heart may imagine he has faith enough; but being once convinced of that, he soon perceives that it is the hardest thing in the world to believe. It requires the same power by which Christ was raised from the dead. St. Paul most emphatically describes it in Ephesians 1:19 and 20. How then can any man think that it is easy to believe? O the dreadful blindness and security which all the world runs into!—GOLDEN TREASURY.

Wednesday

DAILY READING—Luke 24:1-12.
DAILY TEXT—"*They . . . found not the body of the Lord Jesus*" (verse 3).

Mine eyes behold, with quickened glow,
The crocus and narcissus grow;
The violet and anemone
Speak words of deathless hope to me;
My soul, athrill, casts fear away—
The tomb is empty where He lay!

Now in my heart, like flowers, spring
High thoughts, kind thoughts—each beauteous thing;
For I with Him am risen, too,
My soul, a temple fair and new!
Christ's risen life within holds sway—
The tomb is empty where He lay!
—CHRISTIAN VICTORY.

Thursday

DAILY READING—Psalm 119:23-32, 65-72.
DAILY TEXT—"*Make me to understand . . . Teach me good judgment*" (verses 27, 66).

"Make me to understand," with which couple the petition in verse 66, "Teach me good judgment." These are two things, but they are closely joined together. There is the understanding of spiritual things. That needs to be taught. It is not taught in school or college. It is not the possession of learning or talent. Till we become new men, knowing God Himself, we do not understand His precepts. St. Paul labors to impress it on us. "The natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." Yes, we need to pray with the psalmist—he had learned himself what he is teaching us—"Make me to understand." The other petition is the complement of this, the same, and something more: "Teach me good judgment." It is the power to judge what we know, to use knowledge, the art of applying it, the secret of good sense. Who shall dispute its value? Can it be taught? Yes, by God. By the Spirit of God enlightening the understanding.—J. E. CUMMING.

Friday

DAILY READING—1 Peter 2:1-10.
DAILY TEXT—"*Ye are . . . a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light*" (verse 9).

In Deuteronomy (26:18, 19) Moses, in giving divine commandment and instruction to Israel (God's people of that day as the Church is God's people of this day), throws light upon the "how" of showing forth the praises of God: "The Lord hath avouched thee . . . to be his peculiar people . . . in *praise*, and in *name*, and in *honour*." In other words, they were to live a life above reproach from the world in which they moved. *Praiseworthiness* and a *name* to be respected by a world which was antagonistic to all godliness, holiness and righteousness were to be the result of plain *honor*, a moral virtue. It is a thing to be regretted that today, in a world where such honor is sadly lacking, even some of God's children, forgetting their "calling," have allowed their "state" to fall far below their "standing" in God, and consequently the world can point at them as falling short of sheer honor, to say nothing of holiness. A moral inventory betimes might be profitable, followed by spiritual adjustment.—PAMEII.

Saturday

DAILY READING—John 14:7-15.
DAILY TEXT—"*Whatsoever ye shall ask in my name, that will I do*" (verse 13).

"Mamma is talking to Jesus," said little Mary one day as she heard the familiar voice of her mother praying in another room. And when her mother returned the little daughter ran to her and, looking up in her face, inquired, "Did Jesus answer? Did He say, 'Yes,' Mother?" It is a blessed thing to become as little children, and to make faith and prayer and blessing seem like sure and glad realities in this world of cheats and shams. The test of prayer is the answer. If there is no answer there is no value in the prayer. If the pipe brings no water it is unprofitable and vain. And it is the Christian's privilege to know that God hears him when he prays. It is his privilege to talk to Jesus of all the joys and sorrows which fill his heart. And we may know if Jesus answers. We may know whether our petition is acceptable and accepted.—CHRIST LIFE.

A Look at the Lesson

By REV. DON J. KENYON

For April 15, 1956

The Courage of the Early Christians

Acts 4:13-20, 29-31

GOLDEN TEXT—*"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word."*—Acts 4:29.

DEVOTIONAL READING—Acts 4:1-12.

Introduction

The healing of the lame man at the Beautiful Gate awakened curiosity and hunger in these people who witnessed the miracle. Peter, humbled by Pentecost, disclaimed any personal glory for the act and used the occasion again to present the resurrection story (3:26). The excited crowd attracted the attention of the Sadducees, avowed materialists and deniers of a resurrection. The two witnesses were apprehended and imprisoned, but not until the Word had done its work (4:4). Called before the Sanhedrin to give an account of their conduct, Peter again waxed bold in the Holy Ghost before the highest tribunal of Israel. He climaxed his witness with a clear declaration of the Messiahship of Jesus of Nazareth and named Him as the only Lord and Saviour (vv. 10-12). The scene of this week's lesson opens upon the reaction of amazement which swept through the council.

I. An Official Threat (Acts 4:13-18)

(1) *Saw the boldness.* The term used by Luke to describe the courage of these two witnesses would be the equivalent of one of our "four freedoms"—that of speech. This term was used in ancient Greece to mean "freedom of speech." No slave to fear, no frustrated egoist is Peter now. No philosophic, impractical dreamer, no overaffectionate hero-worshiper is John now. These are Spirit-filled, Christ-commissioned men of God who are a terror to the devil and thorns in the side of the Sanhedrin.

(2) *Been with Jesus.* The facts were beyond denial. Surprised, angered, defeated by the very obvious miracle, their only recourse was silence (v. 14).

(3) *Conferred among themselves.* Frustration calls for a conference. Religionists in this case had been too long used to defending a position without any supernatural attestation to their moss-covered claims. Here was an "unorthodox" procedure which disturbingly enough had every appearance of being from God. Here was the ghost of a troublesome past walking again in broad daylight. They had rid themselves of the Leader of this wild-eyed band of fanatics—so they thought. Now here are some of His followers with a walking miracle. That would call for a conference in any age!

(4) *Notable miracle . . . we cannot deny it.* The hardness of the human heart is beyond comprehension. The question, "What shall we do?" shows that they have at least concluded that something must be done. A miracle? Yes. Does everyone in Jerusalem know it is a miracle? Yes. Are we agreed that it is a miracle? Yes. The logic of such a reasoning process is clearly defined: such facts as these should lead to humble faith in the claim of these witnesses. But these hardhearted crucifiers of Christ, already caught in the snare of their former lies about Him, must face this new evidence by destroying the embarrassing evidence of the witnesses.

(5) *Spread no further.* To stifle the message of a Spirit-filled witness was the "vain imagination" of a perverted mind. God has decreed this message to fill the earth; they decreed that it should spread no further. To threaten might temporarily impede the witness but it could never permanently silence him nor stop the progress of the gospel. No threat could deter that which God had devised in the councils of eternity.

(6) *Commanded them.* They had already been commanded by the highest authority to preach Christ. Here was a conflict of loyalty to authority which demanded clear thinking and courageous action. Neither was found wanting in these witnesses.

II. A Courageous Reply (Acts 4:19-22)

(1) *Judge ye.* "You men are the highest authority in Judaism. You ought to be able to decide which authority is higher." One is carried back to these very men as they questioned the authority of Jesus Himself (Matt. 22:15, ff.; 21:23, ff.).

(2) *Cannot but speak.* A double negative in the Greek gives this statement tremendous force. "We do not have the power *not* to go on speaking. It is not within us to refrain." Silence is a moral impossibility. (See Jer. 20:7-9.)

(3) *Because of the people.* The mighty power of public opinion. Numbers of times public opinion has been the greatest deterrent to the gospel. Here public opinion probably saved the witnesses from a worse sentence.

(4) *Above forty years old.* A man born crippled and continuing in that condition for forty years who was now walking rather defied all natural explanations. This fact also tempered their decision.

III. A Heaven-Sent Assurance (Acts 4: 29-31)

(1) *Now, Lord.* Here was an aroused church, a church standing on the Word of God, a church believing in the sovereign purpose of an almighty God. Such a church, aware of its position, is a te to its enemies.

(2) *With all boldness they may sp thy word.* It seems unusually notewo in this confused age of popular relig popular methods and organization that observe that the only requisite to a Sp filled church is a holy desire to fulfill simple command to witness. These wanted only that they should speak that God should own His message by forming miracles and wonders commer rate to that message. If our present chu could unite earnestly in this one holy sire the heavens would again open a fresh Pentecost.

(3) *All filled.* No special dispensa for special individuals was this effusion the Holy Ghost. This was a church-w enduement for a church-wide commiss All were called as witnesses; all w praying for boldness; all were empowe by the Holy Ghost to continue their m istry. As simple and uninvolved as th directives are in The Acts, we still k the issue confused, the method confounc and what is more tragic, we are not cipients of the power.

Instruments in Revival

Everything I meet with, and every da study my Bible, makes me pray more God would begin and carry on a d pure, widespread, and permanent w of God . . . If it be not deep pure, it will only end in confusion grieving away the Holy Spirit of Goc irregularities and inconsistencies. Ch will not get glory, and the country gen ly will be hardened and have their mo filled with reproaches. If it be not w spread, our God will not get a large cr out of this generation. If it be not manent, that will prove its impurity will turn all our hopes into shame.

I am also deepened in my convict that if we are to be instruments in a work, we must be purified from filthiness of the flesh and the spirit. cry for personal holiness, constant near to God.—ROBERT MURRAY MCCHEYNE.

Missionary Treasury

February, 1956

General Fund	$264,72
Designated Specials	37,03

Gifts for the month of February covered by our receipts Nos. 1710 to 3 and 126 to 221. If you failed to recei receipt for your contributions, please c municate with our auditors, Messrs. L brides & Lambrides, 220 West 42nd St New York 36, N. Y.

All contributions should be design and addressed to the Treasurer, The C tian and Missionary Alliance, 260 W 44th Street, New York 36, N. Y.

Bernard S. R
Treasurer.

THE ALLIANCE FAMILY

(Continued from page 12)

This church had its beginning under he ministry of Rev. A. Paul McGarvey, ow a missionary to Japan, in the early art of 1948. In 1950 the group was rganized under the leadership of the resent pastor, Rev. George B. McGarvey, and property was purchased vhich has been used until the construcion of the new edifice. The site of the ew building was the gift of Mr. and Mrs. C. H. Dentler. It is across the treet from the Alliance Home for the Aged. The building is of cement block onstruction, finished with stucco, with simulated sandstone front and trim. A full basement provides adequate acilities for Sunday school and AYF roups. The chairman of the building ommittee was Rev. W. O. Barden who gave untiringly of his time and labor in the construction project, which most of the labor was volunteered by the men of the congregation. Ground was broken on September 5, 1954, with construction beginning in February 1955. The building was first used on January 15, 1956, for the opening service of a missionary convention in which the local pledge increased about $1,000 to $2,361.

Local Conventions

★ ★ ★ ★ ★

Sending missionaries to the foreign field s not alone a matter of making regular ontributions to their support. A knowldge of their labors is also essential. Misionary conventions provide the best means f acquiring this knowledge. Nothing can ake the place of hearing the missionary eport in person.

Convening April 8-15, 1956

Western Pennsylvania District

Rockwood, Pa. .....April 8-11
Scullton, Pa. .....April 8-11
Donegal, Pa. .....April 12-15
Rogers Mills, Pa. .....April 12-15
Critchfield, Pa. .....April 12-15

South Atlantic District

Raleigh, N. C. .....April 9-15
Rocky Mount, N. C. .....April 13-15

Southwestern District

Fallsville, Ark.
(Patterson Springs) .....April 9, 10
Limestone, Ark. .....April 11
(Walnut) .....April 12
Deer, Ark. .....April 13, 14

Central District

Logansport, Ind. .....April 9-15
Kokomo, Ind. .....April 12-15
Laingsburg, Mich. .....April 8-11
Saginaw, Mich. .....April 9-15
Mt. Pleasant, Mich. .....April 12-15
Clarksburg, W. Va. .....April 9-15
Nutter Fort, W. Va. .....April 9-15

Western District

Chicago, Ill.
(Gospel Tabernacle) .....April 8-11
(Southside) .....April 8-15
(Northwest) .....April 11-15

Pacific Northwest District

Ashland, Ore. .....April 8-11
Trail, Ore. .....April 9, 10
Central Point, Ore. .....April 11-15
Bly, Ore. .....April 11-15
Fort Jones, Calif. .....April 12-15

Eastern and Central Canadian District

Peterborough, Ont. .....April 8-15

Gospel Light Press

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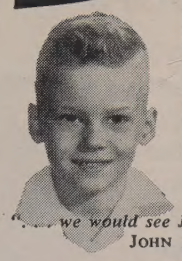
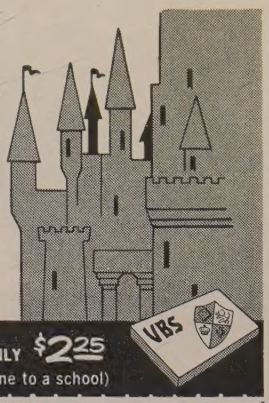


"... we would see Jesus." JOHN 12:21



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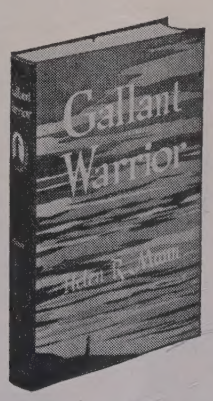

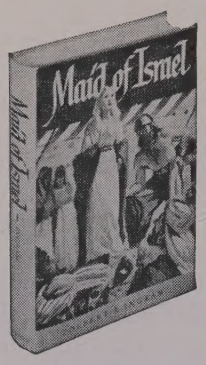

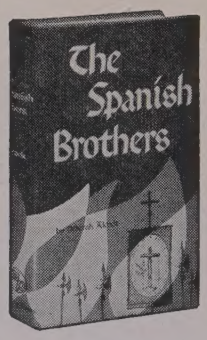

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Behind Closed Doors with Radio

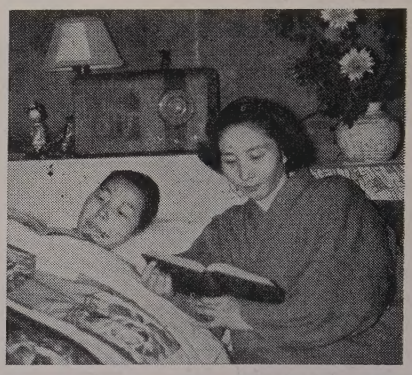
SINCE a year ago last October Alliance missionaries in Japan have been broadcasting the gospel over the radio. Three stations carry the program each week on standard meter covering an area with a population of about 8,000,000 people, and the Far East Broadcasting Company in Manila transmits it by short wave which can be heard in any part of the islands.

"The Alliance Hour" was intended at first to reach people in their homes and stimulate their studying the Bible. This it has been used of the Lord to do in wonderful measure. The response from shut-ins has been even greater than expected.

Tuberculosis patients in Japan are so numerous that nearly every county has great state hospitals for them, and there are thousands of private sanatoriums. In one such hospital near Hiroshima patients who can leave their rooms assemble each week for study with the pastors. Those confined to their beds listen to the radio.

Men in prison also listen and in Hiroshima a prison Bible class has about twenty members. One of them, a young man, found Christ and confessed to other crimes as well as the one for which he was sentenced. Although his term in prison was lengthened he testifies to joy and a peace he never knew before. His family has been so impressed its members have written for the Bible course.

Cost of broadcasting has gone up 25 per cent but its effectiveness under God's blessing makes it too important to discontinue. At present 1,400 persons are enrolled in the Bible correspondence course and more than half of the eighty who have completed it have confessed Christ as Saviour.



Hundreds of patients "go to church"

Prisoners study the Scriptures

A. P. MCGARVEY

Correspondence course attracts many

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